

SOCIALLY INCLUSIVE SOCIETIES

A future research agenda on the inclusion of
ethnic and religious communities in public
services

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Contents

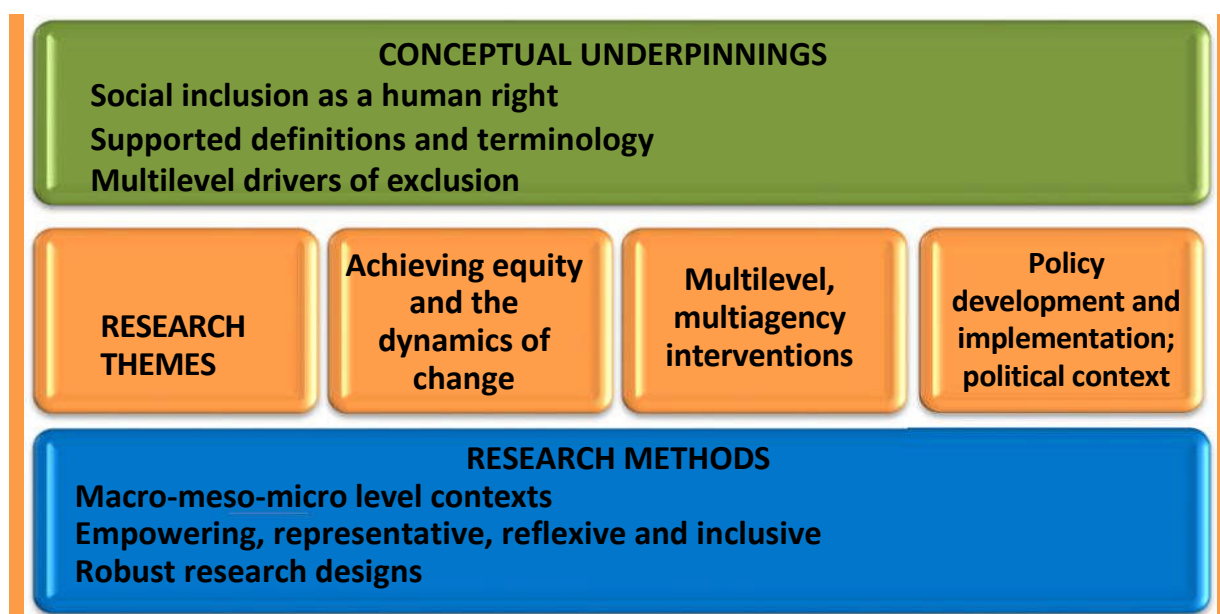
Executive Summary	3
Background	9
Key Drivers of Exclusion	9
Scope	10
Development of the Agenda	12
Literature Review	12
Interdisciplinary, intersectoral workshops	13
Recommendations for future research	13
Future Research Agenda: summary	13
Conceptual Underpinnings	14
Research Themes	14
Achieving equity and the dynamics of change	
Multilevel, multiagency interventions	15
Policy development and the political context	17
Research Methods	19
Robust research design	19
Inclusive, reflexive research	20
Conclusions	21
Appendix 1 Databases searched for global literature review	22
Appendix 2 List of network participants	
Appendix 3 Key future research areas from country reports	
Appendix 4 References	

Executive Summary

This future research agenda was developed from a series of literature reviews and engagement with over 200 expert participants in 22 workshops and numerous interviews in India, Kenya, Nigeria, Vietnam and the UK (Mir et al 2018; Bhojani et al 2018; Mitullah et al 2018; Duong et al 2018; Uzochukwu et al 2018). We explored these various sources of evidence in order to identify current knowledge and evidence gaps in relation to:

- key drivers of ethnic and religious exclusion globally and in 4 specific countries eligible for Official Development Assistance (ODA-eligible countries)
- strategies for the inclusion of minority ethnic and religious groups in four public service areas: education, health, local government and police services.
- intersectional disadvantage: the additional impact of gender, age and migration¹

Public services are conceptualised as potential mechanisms for the wider social inclusion of disadvantaged ethnic and religious groups. We suggest that if equitable access, representation and outcomes can be achieved simultaneously in key public service contexts, this could have a positive effect on social inclusion within society as a whole. Our future research agenda focuses on how research could play a role in social inclusion ie supporting comparable access *to*, representation *in* and quality *of* public services for ethnic and religious groups that currently experience disadvantage in society. A graphic representation of the agenda is provided below and further details of each element follow:



Concepts and challenges

We conceptualise social inclusion as a human right to equitable treatment in society and exclusion as a denial of this right that both creates and maintains disadvantage. Such disadvantage can affect the life chances of individuals and communities directly and also have indirect repercussions on future generations of people from minority ethnic and religious groups. There is a lack of research in ODA-eligible countries identifying which ethnic or religious groups experience social exclusion and the kinds of marginalisation that exist. In the context of multi-ethnic states and 'superdiversity', ethnicity is a dynamic and fluid concept with evolving and diverse definitions in different settings; religious and ethnic identities may also be more or less relevant in particular contexts. Religious groups may be made up of multiple sects that are or are not afforded state recognition as needing particular attention to overcome social exclusion. In some contexts, geography can make a huge

¹ A global evidence review and four country specific reviews are available online at <http://tinyurl.com/inclusive-cities>

difference to whether someone from a particular ethnic or religious background is part of a minority or experiences disadvantage. Our agenda highlights the needs for specific terminology to define ethnic and religious groups that experience exclusion, so that interventions are focused on those that most need support. Within this we highlight intersectional disadvantage - the additional layers of exclusion that can be experienced because of gender, migration and age – and the need for this to be explicitly addressed.

We also promote attention to the multilayered and interconnected factors affecting exclusion from public services. This reflects our finding that key drivers of exclusion for people from disadvantaged ethnic and religious communities exist at different levels (see Figure 1 on p9): the social and political context (macro level), institutional practice (meso level) and at the level of the individual (micro level). Macro level interventions were considered by many workshop participants to be vital to effecting real change.

Research themes

Achieving equity; understanding the dynamics of change

There is a need to better understand how different stakeholders, particularly key influencers of public services, identify and explain inequalities. How are these understandings influenced by historical and social processes? Where negative understandings exist, how can these be countered in public services? What are the key indicators of exclusion and of equitable service access, representation and outcomes? Mapping inclusion initiatives to the key drivers of exclusion requires robust theoretical framing and development of theory that can be applied within and across specific country contexts.

There is also a need to ensure that under-represented or 'hardly reached' groups, typically excluded from both research and policy are addressed in future research studies. Some service areas are also very under researched; we found a particular lack of evidence in relation to inclusive policing initiatives, linked to poor policy development and primary data in this area. Where data does not exist, how can research contribute to ensuring the needs of such groups are addressed? For many disadvantaged communities contact with the police may be seen as a last resort and avoided, especially for particular types of crime and because of how the police operate. In Nigeria, access to the police and courts are considered out of reach by victims of crime who are poor because this is seen to require money. Evidence from NGOs or ex-police officers about the experience of disadvantaged communities within police and criminal justice systems and their ideas for the kinds of interventions needed to improve this experience may be a helpful first step in this area.

Multilevel, multiagency interventions

Multifaceted interventions at macro, meso and micro levels are needed to address the complexity of disadvantage experienced by some ethnic and religious groups. The cumulative impact of disadvantage experienced simultaneously across different public services adds to this complexity. Multidisciplinary, multisector studies and the development of interventions that can work across contexts and diverse policy areas would address the way in which disadvantage is experienced more closely than approaches dealing with a fragmented aspect of this experience.

'All stakeholder' collaboration across sectors and disciplines is helpful to such research and this in turn demands a specific set of skills including leadership, understanding of community and service cultures and social and political awareness. Examples of research questions relating to this theme are: what kinds of equity issues or challenges would facilitate collaboration and be prioritised by stakeholders from diverse sectors? What are the most effective gateways for engaging public service providers on such issues? What do effective multi-sector initiatives look like, and how do these vary by context? How can NGOs work successfully with government agencies and other public services on a long-term basis and what contributes to, or detracts from, the effectiveness of such collaborations?

Policy development and the political context

The role of policymakers, public service providers, excluded communities and other social groups

in policy development needs to be better understood: how accessible are legal and political processes to those from disadvantaged ethnic and religious groups and what political opportunities or barriers exist that can support or prevent effective social inclusion?

Political tensions affect research in all four public service areas to which this agenda relates but are particularly noticeable in relation to local government and police services, where there are huge gaps in research evidence globally. The political sensitivity of such research may explain why ethnic and religious exclusion is so under-researched in ODA-eligible contexts. Ways of reducing the fear and sensitivity surrounding such research and legitimising work in this field are needed. An incremental approach, building on what is considered feasible in specific contexts can potentially be helpful.

Migrants, Muslim communities, and NGOs that represent their interests, may be particularly affected by the focus on extremism adopted by government and police institutions, influencing the extent to which these institutions are prepared to engage as well as their terms for engagement. Poor representation of disadvantaged community members in positions of power is compounded within institutions by a 'risk averse' culture towards communities stigmatised by government policies on counter terrorism or immigration, which undermines effective engagement. These populations are particularly affected by the misrepresentation of religious and ethnic minorities in the media, particularly social media, and in decision-making spaces, which helps to maintain and reinforce social inequalities. Questions on this issue include: how can local government and other public services become more receptive to unpopular or underrepresented voices? What is the relationship between political leaders' ethnic and/or religious affiliation and actions or attitudes towards those from different ethnic or religious backgrounds? How does greater accountability impact on the activities of government functionaries and on corrupt or discriminatory practices?

The policy context is also pertinent to exploring the effective use of research evidence by policy makers and by excluded communities, in which research can potentially be used as a lever to influence policy. Are some marginalised groups more able or willing to access and use research and other evidence than others? A further key issue is the inadequate implementation of inclusion policies and antidiscrimination laws that already exist in many contexts. Research is needed that improves our understanding of the mechanisms by which effective implementation can be achieved and how to reduce implementation barriers.

Research methods

Robust design

Research designs and methods are needed that support the evaluation of initiatives tackling macro, meso and micro level drivers of exclusion; case study methods are considered a particularly helpful approach for paying simultaneous attention to all these levels. In addition, impact that is built into research design, as in action research studies, is considered vital by NGOs in ODA-eligible country contexts.

There is also a need to evaluate existing initiatives more effectively to enable better understanding of the specific reasons why interventions work or not and who they benefit. Measures to establish the dynamics of change would contribute to enhancing the quality of studies in this area. For example, can we establish a 'standard' approach that will enable us to recognise 'success' in different national contexts? How would such standardisation accommodate different forms of knowledge, especially knowledge within excluded communities, and the need for contextual and experience-focused approaches?

Inclusive, reflexive research

Research itself needs to model the kind of collaboration with members of excluded communities that we have recommended for public services. Key considerations or principles for such engagement include: representation of community advocates from groups involved in the research at all stages of the process; mutual benefits from such engagement and constructive, long-term, rather than tokenistic, relationships. Inclusive approaches are

empowering for disadvantaged community members and can be facilitated by co-production and participatory research as well as 'participatory visioning' (Soria-Lara and Banister 2017). Privileging the voice of community participants, who may be involved as co-researchers, challenges assumptions and power-imbalances associated with methods that can replicate social exclusion within the research design. Mutual learning and intercultural dialogue is a significant aspect of such research, involving recognition that everyone involved in the collaboration has valued knowledge to share.

Interventions that increase accountability and civic participation can have significant impact on the representation of disadvantaged ethnic and religious groups in decision-making processes. Research that addresses current barriers to effective involvement of these ethnic and religious groups in research would be helpful, for example, how accessible is research funding from diverse sources for studies supporting the inclusion of such disadvantaged groups, particularly support for participatory approaches and adequate costing? How willing are public institutions to engage in such research? What impact do counter terrorism policies have on engagement between public services (particularly local government and the police), and advocacy groups that actively dissent from such policies?

Conclusions

Unequal societies contribute to local, national and international injustice, tensions and instability that ultimately affects the lives of everyone. There are moral, legal and economic reasons for addressing ethnic and religious group inequalities and constructive approaches to exploring how to do so. This future research agenda provides a way forward for promoting greater social ownership of 'inclusive societies'. It is an initial attempt to map out the kinds of research that would help transform the current landscape in which disadvantaged ethnic and religious groups face routine discrimination and exclusion globally. We recommend that the agenda should be reviewed and updated annually in the light of what we hope will be a greater body of research evidence situated in ODA-eligible contexts. With support from funding agencies, we anticipate that work linked to this research agenda can play a key role in reducing social inequalities that are both avoidable and unjust.

How should the agenda be used in practice?

RESEARCH FUNDERS: To inform future research funding strategies and be adopted and prioritised in these portfolios. To promote research on inclusive practice that can inform public service practice and commissioning. To ensure that research projects, particularly large studies, take account of inequalities experienced by minority ethnic and religious groups at all stages of the research process.

RESEARCHERS: To support development of research proposals with significant policy and practice impact that promote positive change in the lives of people from disadvantaged minority ethnic and religious groups. To develop capacity-building opportunities for people from these groups, including recruitment of research students and professionals.

PRACTITIONERS AND POLICYMAKERS: To increase awareness and understanding of the need for change and to promote collaboration with disadvantaged minority ethnic and religious groups within institutions. To ensure that approaches to support inclusion are considered in the context of existing evidence and are acceptable to disadvantaged communities themselves.

ADVOCACY ORGANISATIONS: To lobby for egalitarian relationships that empower people from minority ethnic and religious groups. We hope the agenda will support advocacy groups to work with other stakeholders and develop a critical mass of people who challenge social injustice in public services and influence the adoption of robust strategies for inclusion.

Project website: <http://tinyurl.com/inclusive-cities> **Further information:** Dr Ghazala Mir, Associate Professor, Leeds Institute of Health Sciences, University of Leeds: g.mir@leeds.ac.uk +44 113 343 4832 This agenda is based on independent research commissioned by the Economic and Social Research Council

The Inclusive Societies Network future research agenda

- By 2030, empower and promote the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status
- Ensure equal opportunity and reduce inequalities of outcome, including by eliminating discriminatory laws, policies and practices and promoting appropriate legislation, policies and action in this regard

United Nations 'The 2030 Agenda for Sustainable Development' 2015
(extract from Goal 10: Reduce Inequalities)

Background

The Inclusive Societies Network was established to develop a future research agenda in relation to disadvantaged ethnic and religious groups globally. Within this we adopt a specific focus on four ODA-eligible countries – India, Kenya, Nigeria and Vietnam. These populations can experience severe levels of exclusion and widening inequalities even during periods of rapid economic growth. We focus on research that supports active steps to achieve social inclusion and we conceptualise public services (specifically health, education, local government and police services) as a mechanism for achieving inclusion and creating culture change in these contexts. This agenda was developed through international activity to review current evidence and gaps in research, from both published papers and experts in the field (see Development of the Agenda). It was commissioned in order to influence future funding from UK Research Councils for studies within ODA-eligible countries and is linked to a Dissemination Plan that sets out steps for achieving maximum impact.

Key Drivers of Exclusion

Our global and country-specific evidence reviews highlighted the multilayered and interconnected factors affecting social exclusion of disadvantaged ethnic and religious groups. Figure 1 below, developed for the global report and relevant for all partner countries, highlights international findings about key drivers of social exclusion at three different levels: social/political context (macro), institutional practice (meso), and individual action and behaviour (micro).

Macro level drivers of exclusion involve interrelated issues of competition for resources between social actors and groups combined with imbalances in power, as a result of which certain groups are stigmatised and subjected to racism that promotes disadvantage and social exclusion (Fesus et al 2012; Goodkind et al. (2010). These dynamics influence the cultural context within which public services operate, shaping institutional practice at the meso level, so that disadvantaged ethnic and religious groups experience more barriers in accessing services than privileged groups, either due to a lack of effective service delivery or inappropriate provision. These institutional barriers create and compound lower levels of literacy, sociocultural capital, resource and trust within disadvantaged ethnic and religious communities, reinforcing barriers to access (Anderson et al 2003; Davy et al 2015; Kehoe et al 2016). Micro level drivers of exclusion are subsequently used to reinforce stigma and exclusion at the macro and meso levels of society, creating a self-sustaining dynamic of exclusion for people from these populations (Alam et al 2008; Eakin et al 2002; Kehoe et al 2016; Lakhanpaul et al 2014).

Key drivers of exclusion

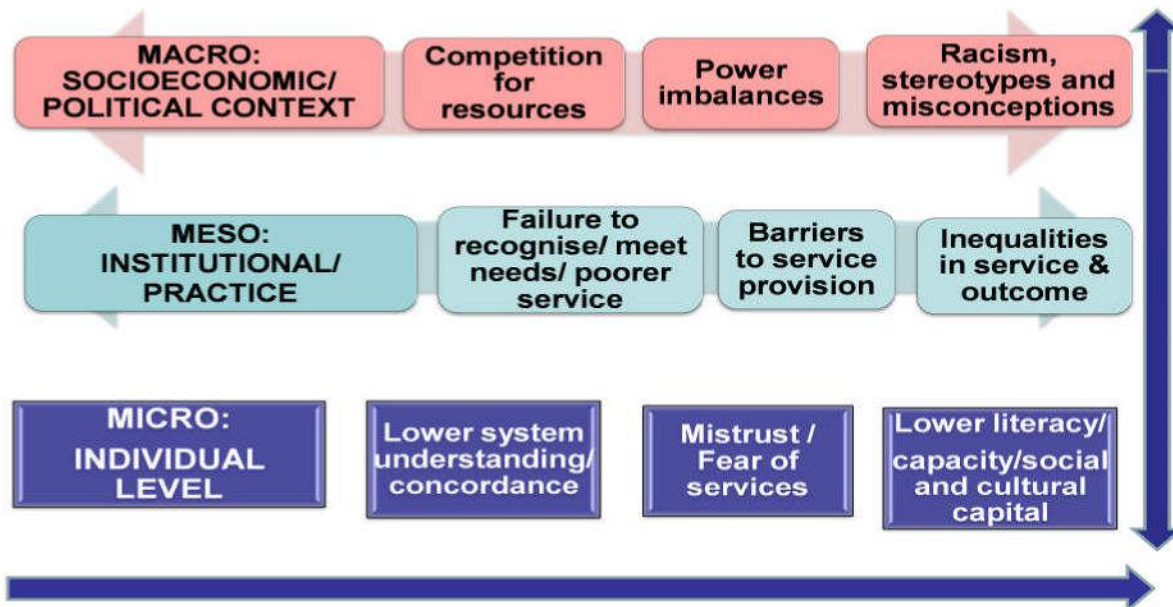


Figure 1: Key drivers of social exclusion for disadvantaged ethnic and religious groups (adapted from Solar and Irwin 2010)

Scope

The objectives of this research agenda are to:

- 1. Identify gaps** in the current research evidence needed to inform future policy and practice.
- 2. Develop interdisciplinary and multiagency learning** on strategies and approaches supporting the social inclusion of disadvantaged ethnic and religious groups in institutional contexts.
- 3. Identify key challenges, priorities and reference points** that cross disciplinary research can play a role in addressing, of relevance to people from disadvantaged ethnic and religious populations and organisations that represent their interests as well as to public service practitioners, policymakers, commissioners and funders.
- 4. Develop creative research designs** that orientate to social justice and draw on concepts, theory and methods from a range of disciplinary and institutional contexts.
- 5. Identify useful mechanisms for collaboration** across the research life cycle - from inception to research design, seeking funding, conducting research, analysing data, dissemination, transfer to policy and implementation in practice.

Our definitions for key concepts used in this future research agenda are as follows:

Social inclusion - access to opportunity, power and resources. We recognise there is a continuum of disadvantage and some populations are more or less disadvantaged than others. Inclusion in public services for disadvantaged ethnic and religious groups would mean access *to*, representation *in* and quality *of* public services that is comparable to more privileged ethnic or religious groups. Efforts to achieve this may involve social change and reduction of inequalities by, for example, addressing prejudice, stereotyping and discrimination or through legislation and policy on race relations, human and civil rights.

Public Services – services funded or commissioned for the welfare of the general public and orientated towards non-profit goals (Giusti et al 1997). The boundaries between public and private sector institutions are not well defined in some contexts. While private sector organisations operate outside governance frameworks employed in the public sector, they may nevertheless better fulfil the criteria proposed by Giusti et al above. For this agenda we

explored evidence in relation to education, health, local government and police services.

Disadvantaged ethnic and religious groups - populations experiencing discrimination or disadvantage as a result of being members of a particular ethnic or religious community. Minority or majority status does not in itself determine whether a community experiences disadvantage or privilege and some ethnic and religious minorities may experience better access, representation and quality of public services than the majority population.

The definition of ethnic and religious groups is not fixed or static and population groups may be identified using varying criteria in different contexts (see Table 1 below for a list of groups identified in country and global reports). Ethnicity is a fluid and socially constructed concept, linked to language, cultural heritage, geographical location and shared ancestry which dynamically interacts with economic and political discourses to constantly redefine official categorization of ethnic groups and their social relationships. In Nigeria and Kenya, for example, a social group's status as a majority or minority ethnic community varies regionally; migration from one part of the country to another can be linked to social status and exclusion. In India, the National Minority Commission has defined "notified" minorities, categorized on the basis of religion (see table below) and these, officially recognized, minorities differ from state to state. A focus on access and parity at micro, meso and macro levels can allow for such variable consideration of the connection between ethnic identity and social exclusion. This may offer a way forward for the challenge of defining ethnic minorities in contexts with high levels of sociocultural diversity (Anugwom (2005); Fourchard (2009) Osaghae (1991); Osaghae (1995); The Equal Rights Trust (2012)).

India
National Minority Commission 'Notified Groups' Buddhists, Christians, Jains, Muslims, Sikhs, and Zoroastrians Ethnic minorities Indigenous communities (<i>Adivasi</i>)
Kenya
Religious minority groups Akorino, Atheists, Hindus, Jains, Muslims, Rohos, Traditionalists, Ethnic and religious exclusion combined in Muslim communities eg Nubian ethnic group is predominantly Muslim Other 2009 census identifies 42 ethnic groups, out of which 9 account for >85% of the population; this definition excludes many linguistic minorities
Nigeria
Religious Groups Christian sects, Muslims sects, Indigenous religions Ethnic groups Many ethnic groups but those specifically mentioned in the evidence review as facing exclusion are: Fulani, Ibo, Ijaws
Vietnam
Religious minorities: Christian, Muslim Northern ethnic minorities: Tay, Muong, Tai, Nung, and others Southern ethnic minorities: Chinese, Montagnard, Khmer, Cham (ethnic and religious minority status combined for some groups) Very small groups (members in 100s) eg Brau, Ro Mam, O Du

GLOBAL REVIEW

In Western Countries broad or combined categories are mostly used: Black, Black and Minority Ethnic (BME/BAME), North African, (South) Asian, Culturally diverse groups, Culturally and linguistically diverse (CALD), Racial and ethnic subgroups, Refugee, Indigenous populations

Specific named minorities: African American, American Indian, Alaskan Native, Australian Aboriginal, Bangladeshi, Hispanic, Indian, Pakistani

Table 1: Minority Groups Identified by Global and Country Reports

Development of the Future Research Agenda

This section outlines the methods used to review current evidence from both published papers and experts in the field.

Literature Review

We conducted a scoping review on published evidence from a) global review papers and b) country-level studies in India, Kenya, Nigeria and Vietnam. The review focused on strategies for the social inclusion of minority ethnic or religious populations in four public service areas: education, health, police and local government, which were conceptualised as a mechanism for social inclusion in each context. We specifically explored the compounding of social exclusion through intersectional identities relating to gender, age and migration. Our analysis was guided by the following overarching research question:

What strategies would improve the social inclusion of ethnic and religious minorities within ODA-eligible countries?

The literature review was conducted between March and November 2017, following a standardized methodology across the Network for identifying evidence. The review process included the following steps:

- systematic searching of databases using keywords agreed between all partners
- initial screening of titles and abstracts for eligibility, with at least 25% of results examined by two researchers
- selecting eligible articles from full text of screened publications
- use of a standardised template to summarise the contents of each relevant article.

Analysis of the completed summaries was guided by the research questions as well as by an emerging framework for categorising strategies (see Figure 1 above). Reviewers then met to compare and discuss their assessment in order to resolve any areas of disagreements. We particularly focused also on gaps in the literature identified from our review to inform development of this future research agenda.

In all, 29 databases were searched in relevant areas including: Social Sciences, Economics, Education, Gender and Child Rights, Healthcare and Police and Criminal Justice databases (see Appendix 1). Other sources consulted were: journal archives (Economic and Political Weekly) and websites or portals of governmental and non-governmental organizations (NGOs) e.g. The World Bank and United Nations Development Programme (UNDP). Supplementary evidence drawn from the personal libraries of research team members was also used to fill gaps in the evidence drawn from publications, particularly in relation to inclusion strategies on gender, age and migration and in relation to local government and police services, where research evidence was extremely sparse for all the reviews. Some papers on gender, age and migration that were initially excluded from the review were drawn on to identify drivers of exclusion and policy, practice or research recommendations.

From 1,954 publications screened for the review, 234 eligible papers were identified, mostly in the area of health, education and economics. Table 2 provides a summary of searches by

country including records screened and papers included in the review.

Country	No of databases searched	No of records screened	Records excluded	No of records included in review
India	16	387	335	52
Kenya	13	230	200	30
Nigeria	18	257	220	37
Vietnam	16	395	336	59
Global review	18	685	629	56
Grand Total	29	1954	1,720	234

Table 2: Search strategy by country

Interdisciplinary, intersectoral workshops

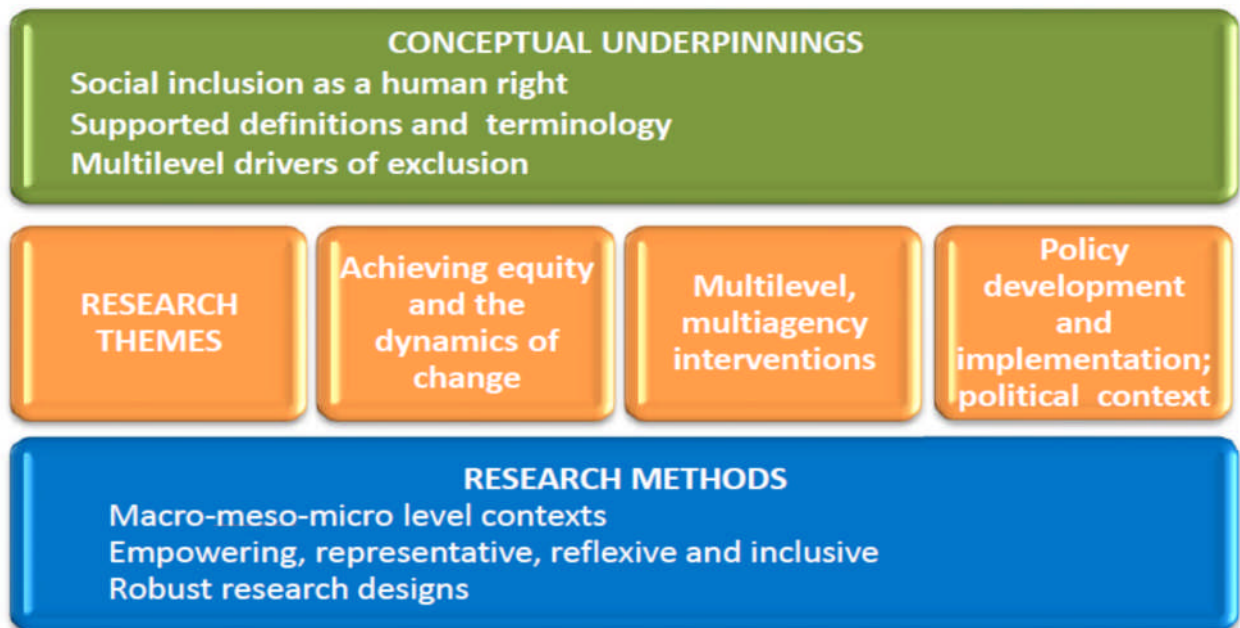
We also sought evidence from relevant policymakers, practitioners, voluntary sector organisations and academics to supplement the literature review through a series of national workshops in each partner country (see Appendix 2) Participants discussed the literature review findings with the aim of supplementing this evidence and supporting the development of a future research agenda for the social inclusion of people from disadvantaged ethnic and religious groups, particularly in low and middle income countries. Country academic, NGO and policy leads met at four international workshops to pool and consolidate findings from these national and international contexts.

Recommendations for future research

Recommendations from our evidence review highlight the need for greater clarity in terms of conceptual frameworks and more robust research methodologies than has often been the case in this area of research. The framing and development of inclusion initiatives was also considered important for a better understanding of issues that influence knowledge creation through research and its effective translation into practice. Research areas identified aim to examine more closely the mechanisms that support inclusion, the potential for multidisciplinary, multisector approaches and the influence of political processes on policy development.

Future Research Agenda: summary

Our evidence review informs a framework for future research in relation to the social inclusion of disadvantaged ethnic and religious groups in public service institutions. A visual representation of the future research agenda is provided below:



Conceptual Underpinnings

We have defined social inclusion within public services as access *to*, representation *in* and quality *of* services that is equitable in comparison to the majority ethnic or religious group. Inclusion is most often conceptualised as a desirable social value, involving social justice and respect for diversity, dialogue and dignity, whereas exclusion from public services is considered an injustice and denial of human rights. While any public service area in which inclusion initiatives are needed is a legitimate focus for future research, we anticipate that links between services will also be explored, at least in terms of the analysis of macro level drivers of exclusion and potential solutions.

Ethnic and religious inclusion have been under researched in terms of development within ODA-eligible countries. Further analysis in this area is needed to define the kinds of marginalisation that people from disadvantaged ethnic and religious groups experience in specific contexts. The historical, economic and social factors leading to ethnic and religious group disadvantage need to be further understood. For example, how does state suppression of religious identity in Vietnam or recognition in India impact on the social status of disadvantaged groups and their use of public services?

Conceptual difficulties in defining ethnic identity are a particular challenge in the context of ethnically fragmented countries. There is, therefore, a need to identify how ethnic and religious identities are conceptualised in specific contexts. Research design should capture the nuances of ethnicity and religion. For example, how is ethnic and religious exclusion intertwined and blurred for some communities, such as Kenyan Muslims or Vietnamese Christians? How do social perceptions of stigmatised identity operate to undermine opportunities for excluded minorities and how can these perceptions be altered to promote social justice and equitable access to skills, opportunities and resources? Spatial and land-related considerations are also important in determining who is a disadvantaged ethnic or religious group - for example, moving geographically within a country such as Kenya, Nigeria or Vietnam can lead to disadvantaged status in the new space.

Research Themes

We identified three overlapping areas of research that could help fill current evidence gaps:

Achieving inclusion and the dynamics of change.

Drivers of exclusion operate at macro, meso and micro levels and may operate simultaneously to create and maintain inequalities for disadvantaged ethnic and religious groups (see Figure 1 above). There is a need to develop a better understanding of how societies in general, excluded communities and other key influencers (governments, media etc) identify and explain these inequalities. How are these understandings developed and influenced by historical and colonial processes? How does this understanding affect responses to the marginalisation of disadvantaged ethnic and religious groups and how can unhelpful explanations be countered within public services and constructive interventions developed? How can inclusion be a transformative process that ensures there is negotiation about the kinds of services into which inclusion is facilitated?

Relating inclusion initiatives to these key dimensions requires robust theoretical framing; more research is needed to develop theory in this area and to evaluate interventions that address exclusion at these various levels. For example, are affirmative action policies effective and, if not, what has prevented them having an impact? What are the key indicators of exclusion/ inclusion and how might interventions counter associated inequalities? What is the impact of intersectionality on the development of inequalities and how is this addressed by inclusion initiatives? How do factors such as gender, age, migration or citizenship status, socioeconomic status/ occupational profile, civic and political engagement and geographical location inter-relate with aspects of culture, caste, tribe, clan, religion, forms of racialisation, language use, family dynamics etc to produce particular forms of disadvantage or provide capacities to overcome these? Are there subgroups within religious and ethnic communities that have been the main beneficiaries of inclusion policies to date and how can these benefits be shared more widely to those who experience multiple layers of disadvantage? How do class and gender influence the representation of people from disadvantaged ethnic and religious groups and how much policy and practice recognition is there of diverse perspectives within these groups?

Important within this is the need to identify under-represented or 'hardly-reached' groups typically excluded from both research and policy. For example, in India slums are often the sites for research studies, but vulnerable families living for years on public or private lands without ownership rights are not. Among groups officially identified for affirmative action, it is most often men in urban areas, and those from upper socioeconomic class, who benefit. In Kenya, different forms of exclusion operate at different levels of education – the research focus on higher education, for example, ignores lack of literacy and non-attendance at primary education level. Are existing models of education, health, governance or policing provision capable of meeting the needs of such groups? What alternatives to mainstream institutions have been developed or suggested and why? How effective are these alternatives in combatting exclusion and what does this imply for future progress towards inclusive societies? What is the impact of not-for-profit, private sector providers on access to services and outcomes for disadvantaged ethnic and religious groups and how can those that support inclusive welfare services on a non-profit basis be supported?

We found a particular lack of research evidence in relation to inclusive policing initiatives and this was linked to poor policy development and primary data in this area. Network members found engagement with staff from police services in national workshops was similarly difficult to achieve, with the chain of authorisation required being a particular barrier in some contexts. Network members reported that for many disadvantaged communities contact with the police may be seen as a last resort and avoided for fear of becoming a target of police action. An initial way forward to develop the knowledge base could be to gather evidence from NGOs or ex-police officers about the experience of disadvantaged communities within police and criminal justice systems and their ideas for the kinds of interventions needed to improve this experience.

Multilevel, multiagency interventions

The multifaceted and simultaneous ways in which exclusion is experienced suggest that interventions need to be similarly multifaceted. Initiatives that focus only on individual or community capacity building fail to recognise the institutional and policy or structural disadvantage that undermines capacity development within disadvantaged ethnic and religious groups. There is a need for interventions that can address exclusion at all these different levels and work across contexts and diverse policy areas to acknowledge the interplay between them. A fragmented, agency- or discipline-based approach is unlikely to address the complexity of social exclusion or lead to comprehensive solutions. Education, health, local government and police systems can be closely connected in terms of their impact on people from excluded groups – poor education outcomes, for example, are likely to result in lower levels of health literacy and civic participation.

Collaboration between the police and other sectors is currently most likely to happen when people from disadvantaged ethnic and religious groups are the targets of immigration or antiterrorism operations or coerced into mental health services. How can joint work and interventions be developed in this context? The potential for building on more positive links does exist, however: health services and religious organisations may play a crucial role in supporting women who experience domestic violence in the favelas of Brazil, who may not be prepared to make direct use of police services. But to what extent does such collaboration benefit women from excluded ethnic and religious communities? Can research in other areas of disadvantage, such as gender and age, be extended to cover these groups within minority ethnic and religious communities?

Intersectoral, ‘all stakeholder’ approaches that constructively address multiple linked aspects of exclusion are therefore recommended. Research on Stakeholder analysis and needs assessments that engage key stakeholders at each stage of research are more likely to support the development of effective inclusion interventions and the robust evaluation of existing initiatives. Development projects in Vietnam, for example, are deliberately complex and have often been designed as packages of support with numerous sub-components. In this context multi-agency collaboration is essential to project delivery. Can such positive models of interagency collaboration be developed further or replicated to support similar collaboration on ethnic and religious inclusion? How are leadership and resources managed in such collaborations?

Representatives of different stakeholder groups will need certain attributes that contribute towards developing inclusive policies and practice. Successful research collaborations in this area require effective leadership and facilitators that can speak and understand the language and culture of collaborating partners (including community and institutional cultures). High levels of social and political consciousness regarding the inequalities affecting disadvantaged ethnic and religious groups and participatory models for involving agencies and individuals enhance the potential for collaboration that impacts positively on inclusion. Examples of research questions relating to this theme are: what kinds of inclusion issues or challenges would facilitate collaboration and be prioritised by stakeholders from diverse sectors? What are the most effective gateways for engaging public service providers on such issues? What do effective multi-sector initiatives look like, and how do these vary by context?

Simultaneous collaboration between community-based organisations and a range of public institutions on the issue of ethnic and religious inclusion has the potential to empower disadvantaged ethnic and religious groups in both urban and rural settings and to contribute to more ‘inclusive societies’. Such collaboration potentially enhances the ability of community groups to link socially excluded communities with relevant public service agencies: raising awareness, reducing information asymmetry and raising their profile and voice. There is a need to understand how such groups can access and make effective use of research and the research process during collaborative work in ways that are empowering to them.

In India, institutional mechanisms allow for engagement between marginalised communities, local leaders and local service providers, often via committees. These are recognized within an official framework of public service agencies or through a broader forum aimed at decentralized local governance. In Vietnam, funding from international NGOs has directly encouraged multi-agency collaboration and the involvement of marginalised communities, including in research design, planning, implementation and evaluation. Rigorous evaluation of collaboration models that aim to directly impact on service access and outcomes is needed, along with dissemination strategies that increase upscaling and uptake by policymakers and practitioners. How can influential policymakers be embedded into the research process so that they are motivated to support the translation of research findings into practice?

Community institutions are often, however, weak or ineffective due to lack of adequate investments such as time, capacity and financial resources. In addition community groups are often of limited duration and may be established through top-down processes, which limits effective engagement with marginalised groups and risks non-representation of their priorities and real interests. What support and infrastructure do excluded communities need to engage effectively with public service partners on inclusion initiatives? How can self-representation by those who are passionate about the best interests of disadvantaged ethnic and religious groups be ensured? How can the problem of invited representation without authentic voice be avoided? How can existing collaborations, such as those for public health, be drawn on to focus on the inclusion of disadvantaged ethnic and religious groups within a range of public services? What range of mechanisms for representation is needed to support the wide variety of community organisations that exist?

The framing and culture of certain (especially government) agencies may also limit collaboration, if they are conceptualised as operating independently of other institutions. Effective strategies to counter this can include pressure from other government agencies or international donors to recognise the mutual goals and commitment to action which may be realised through specific multiagency collaboration. How can NGOs work successfully with government agencies and other public services on a long-term basis and what contributes to or detracts from the effectiveness of such collaborations?

Policy development and implementation; political context

This theme focuses on the extent and the impact of political engagement on reducing social exclusion for disadvantaged ethnic and religious groups. The role of policymakers, public service providers, marginalised communities and other social groups in such processes needs to be better understood: how accessible are legal and political processes to those from disadvantaged ethnic and religious groups and what political opportunities or tensions exist that can support or prevent effective social inclusion? What is the impact of decentralisation on engagement with and inclusion of these populations in public services? How can existing evidence on inclusion strategies for these disadvantaged communities be presented in ways that convince policymakers and practitioners that there are good business and ethical reasons to be inclusive? What simple, practical messages can be distilled to support helpful policy development?

Political tensions affect research in all four public service areas to which this agenda relates but are particularly noticeable in relation to local government and police services, where there are huge gaps in research evidence globally. Researchers and those who they work with need to negotiate this political context in order to develop support for studies in this area. The political sensitivity of such research may explain why ethnic and religious exclusion is so under-researched in ODA-eligible contexts. We suggest this can potentially be reduced by linking to Sustainable Development Goals and other nationally or internationally recognised frameworks such as the Social Determinants of Health and Human Rights legislation that explicitly refer to ethnic and religious exclusion. This may be an important way of reducing the fear and sensitivity surrounding such research and

legitimising work in this field. An incremental approach, building on what is considered feasible in specific contexts can be helpful; for example in Indonesia ‘peacemaking’ education in schools situated in conflict areas has been a successful approach to reducing tensions between ethnic and religious groups.

National policies to improve representation of socially excluded groups may not be transformative in effect and can have unintended consequences – in Brazil procedures within women only police stations may mean women are less likely to report domestic violence², for example. In Liberia, police teams may become more discriminatory when they include officers from Mandingo minority groups^{23 3}. This raises questions about the terms on which those recruited to existing services are valued and how much opportunity they have to shape the culture of their organisations. The need for social change more generally, beyond public services, is also highlighted in order for some initiatives to be effective.

Poor representation of disadvantaged community members in positions of power is compounded within institutions by a ‘risk averse’ culture towards groups stigmatised by government policies on counter terrorism or immigration, which undermines effective engagement. Tensions can exist when national policies, considered hostile by disadvantaged ethnic and religious groups, influence local collaboration. Muslim communities, and NGOs that represent their interests, may be particularly affected by the focus on extremism adopted by government and police institutions, influencing the extent to which institutions are prepared to engage as well as their terms for engagement. The security context thus shapes access to civic participation and a range of other opportunities.

These populations are particularly affected by the misrepresentation of religious and ethnic minorities in the media, particularly social media, and in decision-making spaces, which helps to maintain and reinforce social inequalities. Such tensions may become particularly noticeable around government elections when a politics of appeasement rather than concerns for equity may influence policymakers concerned about their future position. Mapping key policy, practice and community stakeholders in order to identify gatekeepers and groups or networks that are influential in supporting marginalised populations (and those whose work may have the opposite effect) and the most effective approaches to achieving this can be helpful. Working with these stakeholders to develop politically acceptable terminology could potentially move the research agenda forward. For example, it may be that using politically acceptable, broad terms such as ‘culture’ would help negotiate tensions around exploring religious needs in contexts such as Vietnam, where recent socio-political history has resulted in religious identity being considered too politically sensitive to specifically identify.

Questions on this issue include: how can local government and other public services become more receptive to unpopular or underrepresented voices, such as refugee and Muslim communities, and play a role in influencing national policies that drive exclusion? How do the state and public service providers engage with other sectors, and with marginalised people themselves, and how does cross sector collaboration influence relationships and service effectiveness? How do some groups manage to self-organise and access political agenda more effectively than others and how does this impact on marginalisation? How is intersectionality addressed within power relations? What is the relationship between political leaders’ ethnic and/or religious affiliation and actions or attitudes towards those from different ethnic or religious backgrounds and how can ‘in-group’ appointments to public positions be challenged? When can collaboration reinforce or generate exclusion and friction or inclusion and trust between service providers and communities? What work is needed to raise political consciousness among key stakeholders, particularly disadvantaged communities, and how can fear of stigma or potential conflict impede this? How does greater accountability impact on the activities of government functionaries and on corrupt or discriminatory practices? Are there ways to effectively encourage the political engagement of people from excluded groups

² Al Sharmani, M. ed., 2013. *Feminist activism, women's rights, and legal reform*. Zed Books Ltd

³ Blair, R.A., Karim, S.M., Gilligan, M.J. and Beardsley, K., 2016. In-group policing (literally): Lab-in-the-field evidence on discrimination, cooperation and ethnic balancing in the Liberian National Police.

eg on issues of better governance, representation or accountability?

The policy context is also pertinent to exploring the effective use of research evidence by policy makers and by excluded communities, in which research can potentially be used as a lever to influence policy. Are there particular approaches to the framing of research evidence which make it more likely to be utilised by non-academic users, particularly for policy development or implementation in ODA-eligible contexts? What political issues prevent the generation and use of effective research evidence, or the development of effective policy (such as political patronage or, as in Kenya, lack of clarity over land ownership)? Do stakeholder groups differ in their sense of ownership of research information, and if so why? Are some marginalised groups more able or willing to access and utilise research and other evidence than others? How can policy makers and others that may be influential in reducing inequalities be involved in research, to ensure effective framing and better uptake of evidence in practice? A further key issue is the inadequate implementation of inclusion policies and laws that already exist in many contexts. Research is needed that improves our understanding of how to reduce barriers and the mechanisms by which effective implementation can be achieved. For example, how can inclusion policies be embedded in practice and effectively monitored and evaluated? How can lack of resources, mismanagement, weak monitoring or supervision, discriminatory attitudes, poor collaboration and lack of transparency and accountability be overcome to ensure inclusion policies and laws are delivered on the ground to benefit disadvantaged ethnic and religious groups?

Research Methods

Robust research design

As highlighted earlier, more consistent and theoretically justified terminology to define disadvantaged ethnic and religious groups needs to be developed along with more robust and standardised approaches for research in this area. Research designs and methods that address macro, meso and micro level drivers of exclusion and map the components of equity initiatives on to these drivers are particularly needed; case studies are considered a particularly helpful method for incorporating simultaneous attention to all these levels. In addition, impact that is built into research design, as in action research studies, is considered vital by NGOs in ODA-eligible country contexts.

There is also a need to evaluate existing initiatives more effectively to enable better understanding of the specific reasons why interventions work or not and who they benefit. For example, to what extent are effective interventions for the general population generalizable to disadvantaged ethnic and religious groups, and to what extent is there a need for adaptation to particular contexts or communities? How might successful interventions in one area reduce, create or exacerbate inequalities in others and what criteria should be used to assess resource use in such situations? To what extent is intersectional disadvantage addressed by particular interventions?

Explicit attention to the impact of interventions is also needed, by creating and using prospective and long-term follow-up data, for example. Measures to establish the dynamics of change and cost effectiveness would also contribute to enhancing the quality of studies in this area. For example, can we establish a 'standard' approach that will enable us to recognise 'success' in different national contexts, in terms of desired norms and intervention effectiveness and feasibility? How would such standardisation accommodate different forms of knowledge, especially knowledge within excluded communities, and the need for contextual and experience-focused approaches?

Inclusive, reflexive research

Research itself needs to model the kind of collaboration with members of excluded communities that we have recommended for public services. Key considerations or principles for such engagement include: representation of community advocates from groups involved in the research at all stages of the process; mutual benefits from such engagement and constructive, long-term, rather than tokenistic, relationships. Researchers are often likely to be from social groups that enjoy privileged status, as are those in influential policy or practice positions and even NGO leads. This kind of engagement requires the involvement of linguistically and culturally-skilled, reflexive research staff, understanding of cultural belief systems and ability to draw on the social networks within excluded communities. Stakeholders with multiple identities crossing academic, policymaking, community and practitioner boundaries are likely to bring the kind of skill mix needed for this kind of research. Universities are suggested as role models for other institutions in terms of inclusive practice –in terms of ensuring the research studies they produce routinely address ethnic and religious diversity, in empowering partnerships with disadvantaged populations and also in representation of these communities in the staff and student bodies.

Research questions and plans will also need to be framed in line with the needs and priorities of excluded groups and the development of trust. Such inclusive approaches are facilitated by co-production and participatory research as well as 'participatory visioning'. Privileging the voice of community participants, including population subgroups, who may be involved as co-researchers, challenges assumptions and power-imbalances associated with methods that can replicate social exclusion within the research design. This approach does not mean transferring privileged social status from one group to another but addresses the historic under representation of people from disadvantaged ethnic and religious groups in positions of

power and influence and the need for their voices to both be heard and to disrupt existing narratives.

Inclusive research also involves framing research questions and findings in terms of priorities that are relevant to policymakers and public service practitioners. This increases the willingness of such parties to work with researchers and excluded groups. Mutual learning and intercultural dialogue is a significant aspect of such research, involving recognition that everyone involved in the collaboration has valued knowledge to share.

Interventions that increase accountability and civic participation can have significant impact on the representation of disadvantaged ethnic and religious groups in decision-making processes. For example, a participatory approach to budgeting utilised in Porto Allegro, Brazil facilitated mass participation in decision-making using a process of democratic deliberation. This enabled local communities to become an influential part of a transparent budget process which consequently becomes more responsive to their needs.

Effective research collaborations are needed involving greater accountability to partners from disadvantaged ethnic and religious communities and measures to reduce distrust. Research that addresses current barriers to effective involvement of these ethnic and religious groups in research would be helpful, for example, how accessible is research funding from diverse sources for studies supporting the inclusion of such disadvantaged groups, particularly those that adopt participatory approaches? Funding that specifically targets these communities may be offered on terms that act as disincentives for research institutions, without overheads or even staff costs. More generous funders may have a poor track record of supporting studies on equity and inclusion.

How willing are public institutions to engage in such research? What impact do counter terrorism policies have on engagement between public services (particularly local government and the police), and advocacy groups that actively dissent from such policies? What tensions and inconsistencies exist in relation to disadvantaged ethnic and religious groups between institutional policies on equity and key performance indicators?

Conclusions

Unequal societies contribute to local, national and international injustice, tensions and instability that ultimately affect the lives of everyone. There are moral, legal and economic reasons for addressing ethnic and religious group inequalities and constructive approaches to exploring how to do so. This future research agenda provides a way forward for promoting greater social ownership of 'inclusive societies'. It is an initial attempt to map out the kinds of research that would help transform the current landscape in which disadvantaged ethnic and religious groups face routine discrimination and exclusion globally. We recommend that the agenda should be reviewed and updated annually in the light of what we hope will be a greater body of research evidence situated in ODA-eligible contexts. With support from funding agencies, we anticipate that work linked to this research agenda can play a key role in reducing social inequalities that are both avoidable and unjust.

Appendix 1 Databases searched for global literature review

Stage 1: January 2017

1. Applied Social Sciences Index and Abstracts (ASSIA) (ProQuest) 1987- present,
2. Cochrane Database of Systematic Reviews: Issue 1 of 12, January 2017,
3. Criminal Justice Abstracts (EBSCO) 1830 – present,
4. Database of Abstracts of Reviews of Effects: Issue 2 of 4, April 2015,
5. EconLit (EBSCO) 1886 – present,
6. ERIC (EBSCO) 1966- present,
7. Global Health (Ovid) 1910 - 2017 Week 01,
8. HMIC Health Management Information Consortium (Ovid) 1983 – present,
9. International Bibliography of the Social Sciences (IBSS) (ProQuest) 1951 – present,
10. Epub Ahead of Print, In-Process & Other Non-Indexed Citations, Ovid MEDLINE(R) Daily and Ovid MEDLINE(R) 1946 – Present,
11. PsycINFO (Ovid) 1806 - January Week 3 2017,
12. Sociological Abstracts (ProQuest) 1952 – present
13. Web of Science - Thomson Reuters: Arts & Humanities Citation Index (Thomson Reuters Web of Science) 1975-present,
14. Conference Proceedings Citation Index- Science (Thomson Reuters Web of Science) 1990-present,
15. Conference Proceedings Citation Index- Social Science & Humanities
16. (Thomson Reuters Web of Science) 1990-present,
17. Sciences Citation Index (Thomson Reuters Web of Science) 1900-present,
18. Social Sciences Citation Index (Thomson Reuters Web of Science) 1900-present
19. PAIS International (ProQuest) 1972 – present Criminal Justice Abstracts (EBSCO) 1830 – present, □ EconLit (EBSCO) 1886 – present,
 - Web of Science - Thomson Reuters: Arts & Humanities Citation Index (Thomson Reuters Web of Science) 1975-present and
 - Social Sciences Citation Index (Thomson Reuters Web of Science) 1900-present.

A two-tiered approach was taken. The first search agenda for partner countries was devised terms relating to: strategies to reduce discrimination; public service institutions (education, health, local government and police); outcomes of reducing discrimination; increased inclusion AND the countries: Kenya, Nigeria, India and Vietnam. The search terms comprised of database-specific indexing terms and free text synonyms for strategies or interventions to reduce discrimination OR increase inclusion AND the countries: Kenya, Nigeria, India and Vietnam.

The second search for the global review was for terms relating to: strategies to reduce discrimination; public service institutions (as above); outcomes of reducing discrimination; increased inclusion and review articles. Search terms comprised of database-specific indexing terms and free text synonyms combined with a reviews study design filter to make the records retrieved manageable within project resources.

Subject headings and free text words for the global and partner country searches were identified for use in the search concepts by text analysis tools Yale MeSH Analyzer, the Information Specialist and project team members. . The search strategies were peer-reviewed by an additional Information Specialist.

The results of database searches were stored and de-duplicated in two EndNote libraries.

Stage 2: An additional targeted search was run in August 2017 on the following databases to address gaps in the types of papers that had been identified previously:

Results

The database searches identified records 855 records for the partner country searches and 685 results for the global reviews search. Once duplicates were removed there were 755 records for the partner searches and 480 records for the global reviews search. The targeted searches identified 1954 results. There were 1937 results of the targeted searches once duplicates were removed.

Additional databases/evidence sources searched for country reports

INDIA

19. IDEAS-RePEc,
20. JSTOR,
21. World Bank Open Knowledge Repository
22. Journal archives - Economic and Political Weekly
23. Websites/ portals of concerned government and NGOs.

KENYA

African Index Medicus
Africabib
Africa Journals Online (AJOL)

NIGERIA

African Index Medicus
Africabib
Africa Journals Online (AJOL)

VIETNAM

24. National database on science and technology (NASATI)

Websites of national and international NGOs that work on ethnic minorities in Vietnam:

25. The World Bank,
26. United Nations Development Programme Vietnam,
27. International Society for Environmental Epidemiology
28. IMSEAR Index Medicus for S-E Asia Region
29. Health Research and Development Information - HERDIN

Appendix 2: Workshop participants

Name	Organization	Designation
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Appendix 2: Workshop participants

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Appendix 2: Workshop participants

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Appendix 2: Workshop participants

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IDP Chairman	IDP Camp Kuchingoro	
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Angwa Dio FGD Respondent 3	Angwa-Dio Community Gwagwalada Area Council F.C.T	
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Appendix 2: Workshop participants

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Appendix 2: Workshop participants

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Vietnam		
Lai Minh Chau	Health Bridge	Specialist
Ha Thi Cam	Hong Ha Hospital	Specialist
Bui Thi Quynh	Microfinance and Community Development Institute	Vice Director
Nguyen Thi Mai Lam		Specialist
Bui Dac Thanh Nam	Maternal and Child Health Department, Ministry of Health	Specialist
Nguyen Thi Thanh Mai	Department of Students Affairs, HUPH	Specialist
Vu Hai Dang	Posgraduate Student, HUPH	

Appendix 2: Workshop participants

Name	Organization	Designation
Tran Minh Nghia	Ministry of Health	Specialist
Nghiem Xuan Hanh	Maternal and Child Health Department, Ministry of Health	Specialist
Le Thi Thanh Huyen	United Nations Population Funds, Vietnam	Specialist
Duong Kim Tuan	Faculty of Fundamental Sciences, HUPH	Researcher, lecturer
Dang Huyen Trang	Mekong Development Research Institute	Researcher
Doan Thi Thuy Duong	Faculty of Social Sciences, Behaviour and Health Education, HUPH	Researcher, lecturer
Xa Trung Hung	Committee for Ethnic Minority Affairs	Specialist
Ngo Thi Phong Van	Ministry of Education and Training	Specialist
Vu Thi Thanh	Vietnam Academy of Social Sciences	Researcher
Ha Duc Da	Vietnam Institute of Educational Sciences, Ministry of Education and Training	Specialist
Tran Trung	Vietnam Academy for Ethnic Minorities	Director
Nguyen Xuan Phuong	Vietnam Association for Education for All	Specialist
Tran Trieu Ngoa Huyen	Centre for Community Health Research and Support	Director
Nguyen Van Nghia	Centre for Educational Research and Ethnic Minority Culture, Ministry of Education and Training	Specialist
Vu Thi Dao	Centre for Educational Research and Ethnic Minority Culture, Ministry of Education and Training	Specialist
Pham Thi Huong Giang	Centre for Public Health and Eco System Reserch	Specialist
Bui Thi Quyen	Research Centre for Initiatives In Community Development (RIC)	Specialist
Nguyen Thi Thu Que	Research Centre for Initiatives In Community Development (RIC)	Specialist
Dao The Son	Centre for Economics and Community Development– ECCO	Researcher
Nguyen Tri Dung	CARE Intl Vietnam	Researcher
Ha Van Thuy	Project Tay Nguyen li	Director
Le Thi Ngoc Tram	Project Tay Nguyen li	Specialist
Dinh Thu Ha	Faculty of Social Sciences, Behaviour and Health Education, HUPH	Researcher, lecturer
Pham Vu Thien	Centre for Creatives In Health and Population	Vice Director
Pham Phuong Lien	Health Management Training Institute	Researcher, lecturer/Directors
Pham Duc Phuc	Centre for Public Health and Eco System Research	Researcher, lecturer
Duong Hien Diu	Vietnam Academy for Ethnic Minorities	Specialist
Vu Duy Kien	Centre for Population Health Sciences	Researcher

Appendix 2: Workshop participants

Name	Organization	Designation
Hoang Ngoc Lan	Committee for Ethnic Minority Affairs	Researcher
Tran Minh Hang		
Dinh Anh Tuan	Maternal and Child Health Department, Ministry of Health	Vice Head
Sung Thi Mai	Committee for Ethnic Minority Affairs	Specialist
Vu Thi Thanh Mai	Faculty of Social Sciences, Behaviour and Health Education, HUPH	Researcher, lecturer
Duong Minh Duc	Faculty of Social Sciences, Behaviour and Health Education, HUPH	Researcher, lecturer
Bui Thi Thu Ha	Faculty of Social Sciences, Behaviour and Health Education, HUPH	Researcher, lecturer, Rector
Hoang Thi Lien	Department of Sciences and Technology, HUPH	Specialist – Query – can you specify whether these are academics or other?
Nguyen Thi Minh Thanh	Department of Sciences and Technology, HUPH	Specialist
Nguyen Thanh Van	Journal of Health and Development Studies	Specialist
Dam Minh Hoang	Department of Human Resource Development, HUPH	Specialist
Tran Ninh Giang	Department of Human Resource Development, HUPH	Specialist
Lai Minh Chau	Health Bridge	Specialist

Appendix 3: Key future research areas (concepts and methods) from the country reports

	India	Kenya	Nigeria	UK	Vietnam
Analysis of key drivers of exclusion	<ul style="list-style-type: none"> • Qualitative studies using ethnography (interviews, focus groups, observations and reflective discussions) to help address the issue of positionality • ‘Empowering’ methods e.g. citizen report cards of budget tracking • Secondary data analysis and primary exploratory to help understand context and frame research agenda • Continuous engagement and knowledge sharing with communities 	<ul style="list-style-type: none"> • Conceptual difficulty in defining ethnic and religious exclusion • Research design should capture the nuances of ethnicity and religion • Engage policymakers and key stakeholders at all stages of research • More applied and qualitative research • Pegging research on salient issues in social media platforms 	<ul style="list-style-type: none"> • All stakeholders model as theoretical framework • Adequate community advocacy before study starts • Ensure the buy-in by seeking international funding and from key influential actors • Key variables: ethnicity, religion, culture, values, rights of widows, children, disabled. • Mixed methods and triangulation in cross-sectional, experimental or cohort studies 	<ul style="list-style-type: none"> • Participatory action research for reflexivity about design • Co-production can help represent minorities’ views • Participatory visioning can help achieve the vision of excluded • Mixed methods, qualitative • Draw on disciplinary strengths e.g. individual drivers in health vs structural in sociology • Research on micro-, meso and macro level inclusion strategies • Routine data analysis and framing policy priorities • Mapping exercises with excluded can inform research agenda • Evaluating alternative models, ‘counter studies’ 	<ul style="list-style-type: none"> • Participatory research e.g. photovoice • Mixed methods studies including policy and programme analyses, improved randomisation designs for impact evaluation • Multi-disciplinary studies involving for example anthropology and religious sociology
Analysis of key strategies for inclusion	<ul style="list-style-type: none"> • Conceptualising social inclusion as a value • Role of sector specific schemes in addressing wider societal inequities • Research as much a scientific exercise as humane intervention • Impact of inclusive policies • Research processes and researcher need to be inclusive • Case of researching ‘local 	<ul style="list-style-type: none"> • Need to clearly define marginalisation and its components, and the nature of socially-excluded groups • Stakeholder analysis and needs assessments • Non-discriminatory research approaches • Engage stakeholders at all stages, participatory research • Understanding context • Seek adequate funding 	<ul style="list-style-type: none"> • Empowerment theory, zoning political leadership • Mixed methods studies • Ownership by and involvement of communities is crucial for impact • Feedback from both service users and providers • Multi-stakeholder analyses 	<ul style="list-style-type: none"> • Build better links with context of inequalities • Clearer theory of change, and detailed explanations why interventions work or not – e.g. realist evaluation can help answer ‘why’ questions • Standardised approaches and frameworks needed for comparing effectiveness of cultural competence measures • Analyses of costs to introduce and sustain 	

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